PEGASVS
PVBLISHED BY THE YOVNG PEOPLE'S RELIGIOVS VNION

VOL 3E 41

H.W.

"WHO'S WHO" AND OUR RELIGION

By Albert C. Dieffenbach
Editor The Christian Register

I offer here a little example in spiritual arithmetic. The figures are conservative.

In this country there is a population of one hundred million. There are one hundred thousand Unitarians. We are one in every thousand of the population.

In "Who's Who in America," 1924-25 edition, there were twenty-five thousand names of prominent people. "Who's Who" is an authentic, standard biographical guide-book. Of this number, according to THE CHRISTIAN REGISTER, which made a study of the whole subject, one thousand were Unitarians. We are one in twenty-five among the characters of eminence.

In the whole population, one person in four thousand "makes" Who's Who; among Unitarians, one in one hundred is admitted to the book.

From these figures it is concluded,—

The productivity of the Unitarian religion has proved its power by giving forty times as much leadership as the remainder of the population.

Here is a tribute not to a people but to the spiritual factors that are as free as the air. Anybody may use them. Unitarians and their ancestors of other names for a thousand years have chosen certain qualities which are so common you walk among them every hour of the day. Of that, a word later.

One writer, Ellsworth Huntington, has gone into the analysis of these things in great detail, in a book called "The Character of Races," and it is all the more remarkable how he treats the Unitarians when we know that he is not one himself—he is a Congregational minister's son—and that his interest is purely scientific. He is a member of the Yale University faculty and an authority on race and climate.

Mr. Huntington also tells us about Unitarian ministers. They have been, he says, nearly fifteen hundred times as great in supplying leadership, in their sons, as the remainder of the population. For every hundred Unitarian ministers there are fifteen sons who are in "Who's Who." Our church leads by a wide margin.

How do we get this distinction? It is a long story, as every record of slow human progress is. But there is no secret about how a race or an individual becomes great, except to the blind, the deaf, and the dumb. Let us see.

There is going on constantly in each person's life a selection of mental and spiritual qualities. We know which of these qualities produce the thoroughbreds of the race, the spiritual masters and benefactors of civilization.

We take the history of a people for a thousand years, beginning in a small group, and coming down to our own day.

In East Anglia there gathered centuries ago hardy individuals from several racial stocks but with a single purpose *to be themselves.* The first factor—it has never been lost!—was independence. They said, in effect, "No man who acknowledges any human being as a master will ever attain to first-rate powers." He must respect himself, believe in himself. That stuff of which mighty souls are made continues in every great leader in our time.

The lineage of these heroic ones proves itself not only in Pilgrim and Puritan, but in all the breeds of strong men in every age and clime who have blessed humanity. Self-reliance is the chief essential of spiritual greatness and service.

Our own country was founded on independence. We were even intolerant, as we ought to have been, in our insistence that no mischievous people should come in here after these first settlers and break up our spiritual self-respect and our freedom. No bonds for our fathers! If they had been tolerant of inimical forces (which, as a matter of fact, are still all about us), we should not be a nation of liberty with law.

The men who spiritually begat us centuries ago, and the women who bore us, had the hardihood of independence. The stout stuff of the present generation is due to their daring and audacity. They fared forth over tempestous sea and into unknown wilderness. Inwardly they were sure and radiant; they knew they were bound for the promised land!

They learned the value of three things.

First, creature comfort. Physical sufficiency was for them in some sense proof of sanctity. They aimed to get enough to keep them in health and strength; they laid by thriftily. They got enough for security of existence in order to go ahead with more important business.

(*Continued on Page Seven*)

THE EFFICIENCY ESTIMATE

By ALAN MARPLES
Chairman, Efficiency Estimate

This year's efficiency estimate can be made a valuable instrument for helping local societies to become stronger. The old efficiency contest has been carefully revised to make it more effective for this purpose. Emphasis must be placed on the necessity for wide participation in the estimate for the sake of all who enter and the accuracy of the results.

This is not a contest, but a rating or comparison of societies. It is an estimate of all societies to help them reach greater all round efficiency in their own fields rather than to concentrate their energies on winning a contest. It is similar in purpose to the statistics published in the American Unitarian Association Yearbook, about the churches in the denomination. Local situations are taken into account in this estimate because it would not be an accurate rating if all societies were judged by the same measure, that would probably fit some societies more accurately than others. Variations in programs is expected, and a wide variety of activities is included in this estimate, to include all those that any society might engage in. Provisions for partial credit are made for cases where societies cannot possibly engage in some fields of work.

The credits have been apportioned among the different activities so that the activities which are of most value to the societies receive most credit. Fellowship with other societies, attendance at conferences, and the holding of a well balanced program of meetings, have been allowed large credit because these activities strengthen the local societies. Subscribing to PEGASUS has been rewarded because such subscriptions help both the subscribers and PEGASUS. Service to and in the church school is a normal outlet for the energy of a society, and one that is valuable to both the society and the school. The value of a discussion meeting depends on the amount of study that has been given by the subject before the meeting, so more credit will be given for prepared work. Much of the value of the society to the member lies in this mind training, so discussion meetings have been rated well.

Giving credit for Fellowship with other societies is a new feature of this estimate. This credit is equally obtainable by societies which are close together, and which are far apart. The distance between societies and the expense of getting together will be considered in estimating credits. Societies which make many visits to close neighbors will not pile up enough credits to win the estimate on this point alone. Membership in and cooperation with the local Federation has been stressed because Federations have a valuable part in bringing societies together. The experience of the Meadville Federation last year, for example, showed that the member societies need not be around one city in order to get together effectively. Societies which are not in a Federation because there is no Federation for them to join will not be penalized heavily on this account. They will receive credit for Fellowship with other societies, and with the Y.P.R.U. Correspondence will be credited when it is in the interests of Fellowship.

The initiative and originality shown by a society are good indications of its strength, and valuable sources of inspiration to other societies. Much of the value of the estimate comes through new suggestions that societies report. The initiative shown by a society in a struggling church is very important to the church and society both. The winners of last year's efficiency contest were given credit for the initiative they showed.

The credits in the estimate will be changed in the future on the basis of the experience of this year. The object of the estimate is to strengthen the societies, and activities that have done this will be included in future estimates. The future estimates will be more valuable as sources of material for programs.

A complete record of the activities and membership is essential before an accurate report can be made. This is of value to the societies directly as well as a help in making out the report, and it should not be necessary to mention it in this connection. However, if the estimate provides the incentive for any society to keep accurate records, so much the better. Complete reports of any surveys for social work should be available in order that full details can be reported on the estimate report. If it is impossible to hold a Young People's Sunday service or have a young person on the governing board of the church the facts should be available for reporting on the estimate. A record that is kept up from year to year provides a good source of material that can be used, or should not be used again in a particular local society.

The location of a society should not be the deciding factor in determining its efficiency. A country society will have a different opportunity for service than a city group, but neither will have any more or less to do. A city group will probably be able to do most effective work with existing social agencies, while a country group may have to do more pioneering. In either case the members of the society should be familiar with the field before beginning any program. A study course or lectures by an expert, such as a district nurse, ought to precede the plan making. The location of a society will determine the way in which Fellowship with other societies is carried on, but should not determine the quantity or spirit.

The activity of the membership of the society is more important than its size. This estimate will furnish a way of checking up on the work of individual members and of suggesting things for them to do. It should be easier for a small society to get a high percentage of subscribers to PEGASUS, church attendance, and membership. A member of an efficient small society must be active, but every member of a large society should be active also. The larger societies will have more variety of work, but the efficient small society has enough variety so every member can do something that he wants to do. In the estimate the membership of the society will be taken into account in evaluating the work that is reported.

(Continued on Page Seven)

STAR ISLAND
Before and After
By Sara Comins

Last summer five hundred young people came together at the Y.P.R.U. Conference at Star Island. We left the busy routine of school or business with all its associations and demands, the noise, the fruitless hurry, and the habits of every day life. Some of us knew, from past Shoals experience or from hearsay, what was in store, but the majority had only a shadowy conception, coupled with a slightly skeptical notion of a religious conference for young people. We came because we were sent by our church or our society; came with a certain amount of loyalty to that group, and a certain amount of vision of its place in the world. Most of us knew very few of the delegates and arrived feeling like strangers.

We landed on Star Island "ten miles at sea," and straightway began a new life. Except for a very few of the comforts of modern civilization in the way of housing and food, we lived as much in the midst of elemental nature as did the early explorers. Our home was a few acres of rugged rock, tenderly mantled with grass and wild flowers; we felt the surge and beat of the sea in all its moods; were browned by the sun, the fog, and the winds; lifted our eyes to the stars at night with no lights of man's creation to intervene; followed the sun in its open course from the eastern rim of the ocean to the moment when it "died in the west beneath the twilight gray," and knew that we were truly set in the heart of eternal realities. Non-essentials dropped away; only the essentials counted.

If the natural surroundings were stirring, even more so was the human fellowship. We were a family of young people, with a common interest which drew us quickly into friendship. We began and ended the day by worshipping together, as simply and joyously and naturally as we ate or played games; we talked over mutual problems; we laughed and played and worked. We listened to inspiring leaders of thought, and discussed in lecture hall or on the rocks the everlasting question of what we are here to do and how we shall do it. And somehow the meaning of life stood out a little clearer and beauty and goodness and courage were close to us and day by day the meaning deepened.

When the time was over, and the mantle of the workaday world fell upon us once more, five hundred hearts carried in them a new resolve. In every Shoaler was born a love for the sea-girdled shrine which had given us a vision of what God is and what He and we can do together; a loyalty a little different from any other relationship to the friends who shared that vision and who will hold firmly together although widely scattered over the continent. Some of us had found our true selves there, and went away to develop new powers and personalities, for whatever is latent in the soul is sure to come forth at Star Island. And for all of us, who can tell in what hour of the future the accumulating influence of such an experience is coming suddenly back when most we need it?

To most of us, Star Island means light—the candle-light lantern illuminating the dark parthway, and dispelling the shadows of the little stone church, the light-house flashing its radiance over the water. So, too, every Shoaler is potentially a light born of Star Island spirit, the center, if he will, of a radiant influence, which can shine, not only "off Portsmouth" but in widening circles everywhere.

Every Shoaler a Center of Shoals Spirit!

— — —

THE Y.P.R.U. LITTLE THEATRE

Now is the time to plan the dramatic activities of your group for the year; *now*, not later! Depending upon the degree of local enthusiasm, your organization should decide at an early meeting how many and how pretentious its offerings are to be; and a responsible person, preferably a paid director, should be given authority to go ahead on his own responsibility to develop the projects. Perhaps an average year's activity for a small group would include, as a minimum program; at least one experimental one-act play, two pageants (in connection with other church organizations at the Christmas and Easter occasions) and one long play on a well chosen date.

The problem of choosing the right plays should be put at once into the hands of a committee of the three people most interested in the drama that you can secure—and to those three I now address myself:

1. Without delay, send to The Drama League of America, 59 East Van Buren St., Chicago, Ill., and apply for a Service Membership. This will entitle you to free advice on everything pertaining to Little Theatre work, and to the Drama Calendar which will keep you up to date on all that is worthwhile in the theatre. I strongly advise every group to take advantage of this generous service. It will many times repay the five dollar fee. JOIN THE DRAMA LEAGUE so that you can really call yourself seriously interested in the best there is in drama.

2. Do not waste time on publishers' catalogues—they are useful merely to give the physical descriptions of the plays: the number of sets, characters, plot, etc.

3. Pay a royalty and get a good play. Make this a policy from the beginning, and avoid many sad blunders.

4. Insist that beautiful staging of plays may be easily and inexpensively done by building your own equipment. Start right in on a cyclorama (see March, April, May, 1926 Pegasus) and lighting equipment (see May and June, 1926 Pegasus).

5. Consult Dramatic Dept. of Pegasus for advice on any particular problem confronting you.

Hail to the Y.P.R.U. Dramatic season of 1926-27! May it flourish!

Frederick Packard.

Send In Your Subscription To
PEGASUS
Now!

UNITARIAN FOUNDATION

Members of the Young People's Religious Union will be given an opportunity during the period of November 14 to 24 to participate in the final phase of the effort of the Unitarian Foundation, Inc., to raise $1,300,000 for the support of the Unitarian denominational agencies during the five-year period of 1925 to 1930.

Not only in a financial way will the youth of the church be called upon at this time but they may also be asked in many churches to assist during the intensive period by distributing Foundation material and by helping with the committee work which will necessarily be a part of the effort of participating churches.

The plan of this great effort in behalf of the larger work of the Fellowship has been prepared in detail by the Foundation, the financial agent of the church, and will be launched on the selected dates in a majority of the Unitarian churches of the United States and Canada. Those churches with conflicting activities will canvass before or soon after the intensive period and it is expected that by the first of the year the Foundation will be able to announce the pledging of sufficient funds to guarantee continuance of the denomination's most important projects, including the Y.P.R.U., through 1930.

In order to facilitate the campaign work, regional headquarters have been established in Boston, New York, Chicago and San Francisco, all of them being under the general direction of Capt. Hilton H. Railey, who has directed the Foundation's campaign since January 1 and who is in charge of the entire effort. The general headquarters will be at Unity House, 7 Park Square, Boston, Mass.

Harry A. Patterson is in charge of the New York headquarters at 299 Madison Avenue.

The Chicago office, of which George G. Davis, executive secretary of the American Unitarian Association, is in charge, is located at 105 S. Dearborn Street.

For the Pacific coast and Rocky Mountain region, the coast Unitarian headquarters, 760 Market Street, San Francisco, are being used with Albert D. Barker as director in co-operation with Carl B. Wetherell, coast representative of the principal Unitarian organizations.

Dr. Walter Reid Hunt, field secretary of the American Unitarian Association, and Rev. Clifton Merritt Gray of Topeka, Kans., will visit most of the southern churches, although no headquarters have been arranged for this district.

A speakers' bureau, listing well known ministers and laymen, will be established in each district, these speakers to be assigned to churches desiring an intimate presentation of the denominational work whose continuance pedends upon the response of the Fellowship to the forthcoming effort.

FEDERATION FINDINGS

Hot off the wire is the following telegram from Eva Kiley, Editor of Meadville Federation paper "Fellowship" and contributing editor for Pegasus.

1926 SEP 19 AM 10 51

PEGASUS
299 MADISON AVE NEW YORK NY
NIAGARA FALLS ENTERTAINS TORONTO AND JAMESTOWN SUPPER SATURDAY STOP TABLES DECORATED BLUE FORM OF Y STOP TALKS GEORGE NORTON VICTOR KNIGHT NORMAN WHITTLE STOP SONGS FOLLOWED BY CANDLE LIGHT SERVICE CHURCH CONDUCTED ALFRED HOBART STOP GLEN CANADIAN SIDE FOLLOWING SUNDAY CHURCH SERVICE STOP DELEGATES FROM ROCHESTER CLEVELAND ARRIVE PICNIC LUNCH STOP FALL PROSPECTS FEDERATION AND FELLOWSHIP SPLENDID.

EVA KILEY.

Now reading into this telegram, we understand that Mr. and Mrs. Alfred Hobart speeded back from their Honeymoon to be at the meeting. The Banquet speakers are the presidents, respectively of the Niagara Falls M.K.A. Club (Try to find out what M.K.A. stands for), the Toronto Y.P.R.U., and the Meadville Federation.

Our youngest Y.P.R.U. Federation is that of the Mohawk Valley Young People, which was organized last June in connection with the Mohawk Valley Conference at Barneveld, N. Y. Young People of the Mohawk Valley Churches were urged to attend the meeting at Barneveld. There were representatives from Troy, Albany, Schnectady, Utica, Barneveld, Syracuse, Ithaca and Rochester, totaling over fifty. After the Picnic lunch for the whole Conference the young people held their meeting in the church while the other people held forth in the Parish House. A representative from the Conference appeared upon the scene just after the new Federation had been organized and invited the President, Imre Domonkos of Ithaca, to serve on the Executive Council of the Conference. The Conference also offered to pay the expenses of a Mohawk Valley Federation representative to the Rowe Conference, at Rowe, Mass. John Taylor of Barnevold, attended Rowe Camp.

A constitution will be drawn up by the officers and submitted to the various societies for approval. The Y.P.R.U. Director has also to be selected.

A very successful outing was held by the Metropolitan Federation on Saturday, September 11th, at Long Beach, L. I. 35 of us assembled about 3:30 at the Olympia Baths. (Despite the Railroad's effort to prevent some of us by starting the train before all were aboard.) There were remarkable exhibitions of diving and racing in the pool, though some of the

(Continued on Page Six)

LOCAL STATIONS

Boston and All Points West

Y.P.R.U. SHOALS REUNION

September 10, 1926

The fifth annual Shoals Reunion of the Y.P.R.U. was held on the evening of September 10 in Pierce Hall of the First Parish Church, Brookline, Mass. Nearly two hundred Shoalers, many from cities outside New England, assembled at 6:30 P.M. to renew old friendships, recall old scenes, and revitalize the inspiration of Star Island.

The committee in charge of the meeting consisted of Frederick T. McGill, Jr., of Newton Highlands; Eleanor P. MacGregor, of Chicago; Newton E. Lincoln, of Dorchester; Emily Furness, of Brookline; Dorothy Pollard, of Brookline; Edith L. Irving, of Dorchester, and Philip deC. Hardy, of Newton.

The Reunion opened with a dinner, during which was "served" a special edition of the STAR ISLAND SANDPIPER containing contributions by former editors, and a supplement of Shoals songs. The meal was followed by brief remarks by Frederick T. McGill, Jr., Chairman of the Reunion Committee; Rev. Lyman V. Rutledge, leader of the Talks on the Rocks during the first week of the 1926 Conference; Homer M. Rockwell, former editor of PEGASUS; Malcolm C. Rees, Chairman of the 1926 Conference; Thomas Hoag, Chairman of the 1927 Conference, and Carl Wetherell, Field Secretary of the Y.P.R.U. on the Pacific Coast. Rev. Thomas H. Billings of Salem, Sunday speaker at the 1926 Conference, gave the principal address of the evening. Newton E. Lincoln, as toastmaster, entertainingly bound together the remarks of the various speakers.

Singing of the 1926 Shoals songs was led by Herbert K. Miller of Winchester, and was followed by three short hours of dancing, with a variety of special numbers under the direction of Philip deC. Hardy. At 11:45, turning immediately in Star Island fashion from merriment to worship, the gathering passed from the brilliant hall into the sombre corridor; received lighted candles; and wound around the church in silent procession under the arching shrubs to the door of the chapel, above which sounded a near-duplication of the "old" Shoals chapel-bell. A typical Star Island service was led by Miss Edith L. Irving. After the familiar benediction, the line of swinging candles passed once more to Pierce Hall; and as the last couples arrived at the doorway, "taps" announced the end of the day.

JOIN THE DRAMA LEAGUE

(See Little Theatre Column)

ALL ABOARD

"You're certainly a refreshing journal. I need you now. Here's for continued and ever increasing chances for refreshment of other subscribers," writes a "charter subscriber" renewing for 1926-1927. We hope you all feel the same way, and will tell us with your dollars. Perhaps you are wondering where your dollar goes. Every cent of every dollar received (and more too) for the past year has gone for the mechanical work and the mailing bill. All the editorial, composing and office work has been done by enthusiastic members of the Y.P.R.U. who see a future for PEGASUS and seek to serve our organization and youth. Each issue of PEGASUS has seen an increase in the number of subscribers, at the present time there are about 700. With an approximate membership in the affiliated societies of the Y.P.R.U. of 3,000, the circulation of our official publication, PEGASUS, should grow rapidly. That is our confident expectation and if you are an ardent believer in PEGASUS you will have every member of your organization a subscriber and a booster.

PEGASUS is the official publication of the Y.P.R.U.
Editorials that will show the way and lead our young people to new ideals of Truth, Worship and Service.
Gives all the late and up-to-date news of local societies.
An opportunity to aid in building a magazine that will help Liberal Religion.
Star Island pep will feature Hans Walleen's famous What-Not page.
U will receive feature articles from the pen of our best known liberal leaders.
Service to the associate member societies of the Y.P.R.U. by programs of interest and Little Theatre notes.

Use the following or similar form:

PEGASUS,
299 Madison Avenue,
New York City.

Please enter my subscription to PEGASUS. I enclose One Dollar (check, money-order or cash).

Name.....

Street.....

Post-Office.....

Additional copies may be obtained for distribution at a nominal cost. PEGASUS would be a fine gift for a friend at school or college.

PEGASUS

Official Publication of the
YOUNG PEOPLE'S RELIGIOUS UNION
Published nine times a year at
UNITARIAN HEADQUARTERS
299 Madison Avenue
New York, N. Y.

Editor-in-Chief—WILLIAM N. CHEW
Business Manager—PRISCILLA HARDING
Circulation Manager—JENKIN R. HOCKERT

CONTRIBUTING EDITORS
EVA KILEY—Jamestown, N. Y.
MARY G. KEYES—Washington, D. C.
PHILIP S. KEELER—Chicago, Ill.
HARRY W. HAYNES—Brooklyn, N. Y.
CARL B. WETHERELL—San Francisco, Cal.

Y.P.R.U. OFFICERS
CHARLES S. BOLSTER—*President*
RUTH M. TWISS—*Secretary*
MALCOLM C. REES—*Treasurer*

Y.P.R.U. SECRETARIAL STAFF
SARA COMINS—*Executive Secretary*
NANCY B. HARSH—*Middle Atlantic Secretary*
ELEANOR P. MACGREGOR—*Mid-Western Secretary*
CARL B. WETHERELL—*Pacific Coast Secretary*
DOROTHY M. NUGENT—*Headquarters Office Secretary*

Vol. II **OCTOBER, 1926** **No. 1**

Subscription Price—$1.00 a year

THE CAUSE WORTHWHILE

An Editorial

A few weeks ago I attended St. Luke's Cathedral, in Portland, Maine, and heard a young clergyman deliver one of the most excellent sermons to which I have yet had the pleasure of listening—a sermon I should call the highest sort of Unitarianism, although obviously not intended as such. Incidentally, as I listened to it, I heartily wished that we of the liberal church could count this preacher among our fellowship.

That no one really lives unless he has a cause in which he so firmly believes that if necessary he would be ready to lay down his life for it, was the gist of the sermon. Fortunately in these modern days it is not very often that we are actually called upon to die for causes in which we believe, but nevertheless we are often summoned to make heavy sacrifices for the things in which we believe most strongly. The only question we need ask ourselves when such a summons comes to us is whether in our innermost souls we truly believe the cause worth the sacrifice.

We of the liberal faith have a cause which we know is worth any sacrifice—time, money or service. But when we consider the essential worthwhileness of this cause, the "burden" of the "sacrifices" fade swiftly, to be replaced by a sincere feeling of reverent thanks that we are vouchsafed the privilege of serving this cause—the same cause that was preached centuries ago by the Great Teacher of Galilee.

Ours is no selfish cause, no narrow quest for individual happiness on some far-off, unknown planet; ours is the cause of the brotherhood of man — the bringing about by our heads, hearts and hands of "The Kingdom of God" on this earth, here and now; the bringing about of those social conditions that will make the earth on which we find ourselves a place where every human personality may be developed to its highest.

Such is the cause of liberal faith—the cause of every Y.P.R.U. member. Under the banner of blue and gold we are moving forward as a part of the host dedicated to this highest purpose; a host happy in the fact that it *has* a cause in which it truly believes.

WILLIAM N. CHEW.

(*Continued from Page Four*)

more timid enjoyed splashing merrily in the shallow water. Tiring soon of the limited space in the pool we adjourned to the beach and the mighty ocean. Various sports were engaged in during the afternoon, including beach pool, ball, tag, sand diving, and exhibitions of dancing.

At 6:30 the pangs of hunger drew all together around a beach fire. Fuel having been procured by those who had not braved the chill September air in bathing suits a roaring fire greeted the bathers on their return to the beach fully clothed. A few who had forgotten that hunger would o'ertake them after an afternoon in the open, were amply fed in great variety from the heaped supper boxes of the others.

After songs and cheers had rent the air and called forth several appreciative audients, the railroad was again called into service (and again some were left to view the environs of the dingy station) to carry back to New York the happy though tired revellers.

Over the Week-end of the Lake Erie Conference, the Meadville Federation held a meeting where the silver cup of the Fellowship Contest was awarded to Jamestown Townsend Club. Hereafter the Annual Meeting of the Federation will be held at the Lake Erie Conference. Edwin H. Wilson of Meadville Theological School, and retiring president of the Federation preached the sermon at the Conference service on Sunday.

The Worcester Federation held a Bacon Bat and Wiener Roast on September 25th in Berlin, Mass. The different Unions put on stunts and Community Singing was led by Merrill Bates of Clinton.

The first religious meeting of the year will be held on October 10th at Brookfield, Mass. Professor Clarence R. Skinner, authority on Sociology at Tufts College, will give his interpretation of religion.

The officers of the Federation are:
President—Ruth M. Twiss, Berlin.
Vice-President—Merrill Bates, Clinton.
Vice-President—John Childs, Worcester.
Secretary—Doris Cragin, Worcester.
Treasurer—Marjorie Nourse, Bolton.

(*Contin ued on Page Seven*)

(*Continued from First Page*)

Second, education was early established and required. They knew the vital meaning of adaptation of a child to the facts of existence. By this means he would acquire happiness and attain stability for his mature life. The public school system, up to the university, is the lengthening monument of this understanding and persistence.

Third, they believed religion was the chief thing. They wanted it free, filled with the puissance of liberty! The mainspring of their undaunted, masterful lives was a courageous and independent spiritual life. Without religion, life were footless; with it, they went marching from height to height, overcoming ignorance, superstition, meanness, and servility. They were conquerors and more than conquerors. They gave us their abundant life.

This religion of theirs is not changed in us if we follow their way. The strain is continued pure and strong. Most of the people called Christian are not free; they are still in bondage, especially in their churches. Their leaders keep them that way, and the repression shows in their characters.

If we are not so, let us remember ours is not the praise. Our liberty was bought for us with a price. Our mission is to inspire and quicken the people we meet to be independent, thoughtful, freedom-loving and earnest. That is our part in pushing civilization forward. The progress or the race, after all, is the whole subject of this religion of ours.

PACIFIC COAST GLEANINGS

After the vacation period the sixteen young people's secieties in the Pacific Coast District are once more actively engaged in their programs. The important objective each month is as follows: October, affiliation with the Central Y.P.R.U.; November, cooperating in the intensive campaign for the Unitarian Foundation; December, A Christmas Pageant; January, feasible and possible New Year's Resolutions; February, Young People's Sunday and Week, Church membership campaign; April, Triennial Meeting of the Pacific Coast Conference in San Francisco; May, selection of delegates for some one of the Young People's Summer meetings.

More interest in the Efficiency Contest (we should say the Efficiency Estimate of 1926-27) because of the fact that the Los Angeles Fellowship won the cup for 1925-26.

The California Federations are well officered this year and should function more efficiently than ever before.

Field Secretary Wetherell returned to the Coast September 23rd and spent a week in Southern California before going to Headquarters in San Francisco. He attended the various meetings at Star Island, conferred with all the Denominational officers, spoke at the Shoal's Reunion of the Y.P.R.U. and attended the Laymen's League Convention in Washington.

Two vital issues face the California churches during the present church year—a referendum vote on the use of the Bible in the Public Schools, and possible legislation against the teaching of Evolution. All this seems absurd but it is upon us. It is a real challenge and all true Liberals who believe in Freedom, Tolerance, and Truth, simply must band together, get into action and accept that challenge.

(*Continued from Page Two*)

The efficient society is one that is sufficient in its local situation, not necessarily one that is in close conformity to some one plan. This estimate is an attempt to evaluate the work of each society in its own field, and to compare with the others, not on the basis of quantity, but on the basis of quality and completeness of program. The work done per member is more important than the total work of the society for comparative purposes. However, work done as a society is of more value than work done by members of a society as individuals, and will be rated accordingly. The efficient society is one in which it is a pleasure to work in as well as a benefit. This estimate will help to make societies more efficient, and the more it is used, the more valuable it will become. Circulars describing it are being sent to the secretaries of all Y.P.R.U. societies, and can be obtained from the Y.P.R.U. offices or through PEGASUS. Please keep the estimate in mind when planning the year's work, and send in your society's report on April 1.

(*Continued from Page Six*)

A Rally Meeting of all the Unitarian young people of the Boston, South Middlesex and Bay Shore Federation was held at the First Church in Boston, Berkeley and Marlborough Streets, on Sunday, September 26th.

From 6:00 to 6:45: Social Hour and Supper.

From 6:45 to 7:15: The programs for the year of the three Federations and the Central Y.P.R.U. were presented.

At 7:15 all joined in a processional and made their way into the church, the ministers in academic gowns singing a stirring hymn. A short service was led by the presidents of the three federations, after which Rabbi Harry Levi of Temple Beth Israel gave an address on "Young America." The general public was invited to the church service. Much enthusiasm was shown by the large group of young people who made this an outstanding opening event of the year.

— — —

Metropolitan Federation held its Annual Meeting and Rally at Plainfield, N. J., on June 5th. Officers for the coming year are: President, Weston Howe; 1st Vice-President, Adrian Trantum; 2nd Vice-President, Albert Pleydell; 3rd Vice-President, Anne Ardoom; Secretary, Priscilla Harding, and Treasurer, Arthur Campbell. The business meeting was preceded by an afternoon of Sports, at the Saklatvalla Estate. On this estate is the Japanese Garden selected by Mary Pickford as a setting for her Madame Butterfly picture. Weather prevented the lawn party that was to have followed in the evening. After the business meeting and supper, the parish house was the setting for dancing and entertainment. Over a hundred delegates were present.

WHAT-NOT?

Sparks from the Heels of Pegasus

"Tree Music"—four delicate bars of word music by Betty Thompson of Cambridge, Massachusetts.

Tree music is majestic.
I can hear in it the ocean, pounding on rocks,
And then a gentle wave breaking.

Tree music is charming.
I see mind pictures of long ago days, and hear
The rustle of brocaded gowns.

Tree music is human.
Pines and hemlocks whisper together, and gossip
About the elms and the birches.

Tree music is soothing.
Hearing it, I forget all care and drift away
To a dreamland of happiness.

* * * * *

"A Border Ballad"—being Fred McGill's ingenious way of singing praises to "de fall saison."

W'at mattair wit' me? Je ne sais;
My heart, she itch inside
Lak wance w'an I was amoureux,
An' steppin' out wit' Jeanne La Fleur;
But sapristi!—it can't be her,
It's forty years she died!

It's mebbe p'r'aps de fall saison
Dat mak me feel lak dees;
De barn is fill wit' planty hay,
An' all de crops is store away,
An' I fin' tam to regarder
La quietesse an' peace.

I lak de spring-tam trés bien;
De summer, she's good, too;
But den we no can loaf aroun',
Mus' get de seeds queeck in de groun',
An' kip les plantes from turn to brown,—
Dere's planty t'ing for do!

But now-a-day at crépuscule
I tak ma chère Annette;
Nous regardons de marsh-mist fall,
An' see de sunset over all,
An', entre les deux, de—w'at you call?—
De forest-silhouette!

An' den we go dans la cottage,
An' start de flammes of pitch,
An' watch de fire leap an' play
Ontil I dream de night away;—
W'at mattair wit' me? Je ne sais;
I t'ink it's automne-itch!

* * * * *

Looking over our last year's file of Pegasi, we came again to this quotation from Martineau, " to get good, is animal; to do good, is human; to be good, is divine."

There is in the American *slanguage* another phrase, "to *make* good," and about this phrase there is something of the animal, the human, and the divine. The glorification of Achievement, especially those achievements won in the spirit of youth, keeps a good many magazines going, and gives all of us a lot to say.

"The early bird," we are told, "gets the worm." "Youth is best equipped to climb the steep Road to Success." The curious thing, however, is that the fellow who meanders along by-paths, taking his own sweet time, is apt to be the one we like most. He doesn't approach the summit of the hill, but his is the highest of all successes, the fruits of a philosophical mind, a mellowed heart and a benignant spirit.

* * * * *

The early bird will yank the reluctant worm from out his natural habitat, but this truth fails to hold as an argument for early rising, as any person who has had a *post mortem* with the early worm can tell you.

* * * *

What is so rare as a boy in June? Nothing on Star Island is quite so rare, with the possible exception of the scarlet pimpernel. Still there seem to be no prohibitions against the picking off of every specimen of Shoals masculinity within grasp of feminine fingers. Full many a Rose (or Mary or Jane) is born to blush unseen on the veranda of the Oceanic. But your young man will blush, (if indeed he has the grace to do so), under the calcium glare of popularity.

Your young man has scarcely had time to open his bag and count the new creases in his white flannels, ere a crown is pressed upon his adolescent brow. Though we should like to believe such popularity in our own case must be deserved, we cannot help but feel that it's all due to this distressing paucity of males. For no sooner do we leave the island behind than the crown begins to teeter on our head, and it tumbles into the Piscataqua River as we heave within sight of Portsmouth. We don't know how many other diadems lie upon that river bed, but we venture to guess that a man with a good diving suit would make his fortune in gold just off the Sightseer's dock.

Next summer, in our role of seasoned campaigner, we intend to sit near the landing at Portsmouth, and, by our long gray beard and glittering eye, we shall stop each fellow and recite our tale, that he may learn what price the glory that awaits him.

My boy: as Circe's charming smile
Ensnared the roving young Ulysses,
So you who brave this rugged isle
Will be besieged by scores of missies.
And lest you reck not what your fate is,
I offer timely counsel (gratis).

Suppose you venture forth to dance—
On every hand they will beset you.
They'll mill about, retreat, advance,
To see who'll be the next to get you.
Man's at a premium in June.
Next fall you'll dance a different tune.

Though I reveal a spindling shin
When I adorn myself in knickers,
They tell me that they like me thin—
Alack, poor girls, they can't be pickers!
But mark! When winter comes apace,
A stouter shank will win the race.

Is yours an embonpoint physique?
They'll say your style of plumpness pleases.
And you will play the gallant sheik,
And they will spring beguiling wheezes,
A roguish line so well rehearsed
That you'll believe it all (at first).

I note you swagger with an air
Like Porthos, Aramis and Athos.
Next week the chances are you'll wear
An inky cloak, a mien of pathos.
For back in town the gay young blade
Is relegated to the shade.

* * * * *

We have been asked to serve again as Chief Groom to the Heels of Pegasus; what more touching demonstration of faith? What hope more desperate than that with which we face this yawning page once monthly? What charity, indeed, to compare with that which the gentle reader must needs temper his perusal of these columns?

HANS AXEL WALLEEN.